Missions — Hawaiian Islands

Thirty Years of Mission Work
For the Japanese of Hawaii

AND

The Call of the Next Decade

By Frank S. Scudder

Printed by
HONOLULU STAR-BULLETIN
Merchant Street
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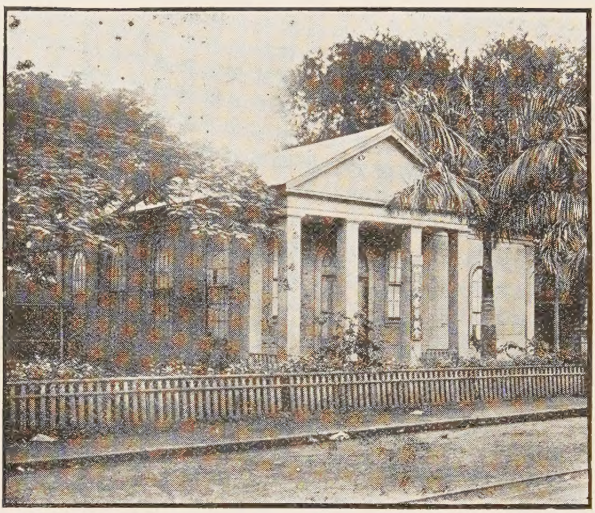

The Birthplace of Mission Work for Japanese in Hawaii

A Brief Outline of

Thirty Years of Mission Work Among the Japanese in the Hawaiian Islands*

FIRST TWO DECADES. 1887-1907.

THE PIONEER PERIOD.

1. Friendly approach by Dr. C. M. Hyde, Mrs. H. C. Coleman and Mr. and Mrs. F. W. Damon.
2. Work began in cooperation with the Methodists in Sept., 1887.
3. Hawaiian Board work, in charge of Rev. O. H. Gulick, 1894-1912, and Rev. D. Scudder, D.D., Associate, 1903-1904.

Features of the work of this Period.

Making first friends.

Assiduous touring.

Securing building sites by purchase, gift or lease.

Securing cooperation of plantations.

Securing buildings for church, school and ministers' residences.

Eighteen stations opened.

Equipment outgrown by the end of the period.

Starting of the Chiristian magazine, "The Tomo."

Membership at the end of these two decades, 474.

This record forms a worthy chapter in the distinguished career of Mr. Gulick. In the following decade he continued in charge of the work on the Island of Hawaii till the middle of 1912.

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* This sketch presents the Japanese work of the Hawaiian Board only.

THIRD DECADE. 1907-1917.

THE PERIOD OF COORDINATION.

The work in charge of Revs. O. H. Gulick and F. S. Scudder, Associate, from 1907-1912; and of Rev. F. S. Scudder from 1912-1917. The endeavor has been to bring the Japanese churches and workers into unity with each other and with the churches of other nationalities.

Features of the work of this Period.

1. **Concentration of Field and Force:** Only five new stations opened. Two remote stations discontinued.

2. **Emphasis on intensive work:** All stations undertaking outlying work, totaling over fifty communities regularly visited.

3. **Team-work fostered:** By electing the first two Japanese as members of the Hawaiian Board; by encouraging all Japanese churches to cooperate in inter-island evangelistic campaigns; by conferences of their workers; by sending their leading ministers on tours of visitation; by putting more responsibility on local leaders, dividing Sunday schools into classes, and encouraging "social service" in the form of temperance societies, tree and garden planting, home improvement and concern for the public health and morals.

4. **New equipment for enlarged work:** Several valuable sites have been acquired by gift, or by lease for $1.00. In addition to this, the sum of $115,650.00 has been raised, outside the regular budget for new land and buildings during the ten years, mainly by the effort of Japanese workers. About one-fourth of this has been contributed by Japanese, but they are giving in larger proportion each year. Papaikou Japanese hold the record, having contributed 95% of the money for the erection of their church.

5. **Beginnings of Self-support:** Three churches have attained self-support. We have turned all our Japanese school over to be maintained by the Japanese or by plantations.

6. **Publication:** "The Tomo" has been maintained through the decade and is now managed by the Japanese Ministers' Association. Several other papers have had local circulation. For young people's work a virile little paper entitled "The Boy" is carried on in English.

7. **Young People's Work:** The first generation of Japanese young people are reaching youthful maturity in the critical situation of being at home neither with their parents nor with Americans. We have begun special work for them with definite plans which will be found outlined below in the program for the coming decade.

8. **Membership:** At the end of the third decade, 1714.

NEWLY ACQUIRED PROPERTY

BUILDINGS ERECTED DURING THE DECADE

Churches, 12.

Kekaha
Hanapepe
Lihue
Nuuanu
Moiliili Chapel
Kakaako
Puunene
Paia
Hilo
Papaikou
Kealakekua
Honaunau

Combination Church and Parsonages, 2.

Waimea
Waianae

Parsonages, 8.

Hanapepe
Nuuanu
Kakaako
Puunene (Plantation owned)
Paia (Plantation owned)
Papaikou
Kohala
Kealakekua

Dormitories, 7.

Lihue — Nuuanu

Ai Yu Kwai, Makiki

Hilo — Honomu

Wailuku Girls' Home
Honolulu Children's Home

Cottages, 4.

Makiki — Hilo

Honomu, Laborer's family cottage
Honomu, Pastor's Study

Kindergartens.

Waimea, Hanapepe and Makiki, in specially built rooms.
Paia Creche in quarters provided by the plantation.
Koloa and Lihue, in church and dormitory buildings.

LAND ACQUIRED DURING THE DECADE

Twenty new building sites.

By Lease:

Fifteen sites.

By gift of Mr. Wm. H. Rice:

Site for Lihue Church and Dormitory, value $1500.

By Purchase:

Makiki, value $5,500. — Nuuanu, $4,000.

Site of Wailuku Girls' Home, $1050.
Site of Honolulu Children's Home, $3,875.

Acquired by Gift: Koloa and Hakalau church buildings.
Enlarged: Koloa Church.
Repaired: Waialua, Makiki, Wailuku, Olaa, Kohala.
Playgrounds: Eight places with small equipment.

Paia Japanese Church

OUR PLANS FOR THE COMING DECADE. 1917.

PERIOD OF AMERICANIZATION

We have three great objectives for the coming decade:

1. Shifting from the Japanese to the American point of view.
2. Self-support of all the work among the older Japanese.
3. Merging the young Japanese in a common work for the young of all nationalities.

1. *First great objective of the decade:*

Shifting to the American point of view:

(a) English-speaking Japanese ministers are needed. These must be raised up from among Hawaiian-born or at least Hawaiian-trained youth. No others are practicable for the work. Mr. U. Okumura, a Yale graduate, is the first of these. Five more are now training on the mainland, earning their own way through college and seminary. Other boys are in view among the pupils of our schools. These boys would have no difficulty in securing positions in business at $100 a month in desirable locations. Shall we expect them to live in lonely places at a salary of $50, which would not keep them in clothes suitable to their social standing and in books and magazines to keep them in touch with the outside world?

(b) *American specialists are needed.* But the securing of several higher salaried Japanese workers is a minor item in the expense of properly handling this young people's problem. We ought to place in the field a number of American missionaries who are specialists in young people's work. A Japanese cannot, in this generation, be a minister to Koreans or a Chinese to Hawaiians, or vice versa. Only an American missionary is acceptable to all races. We can not expect to accomplish the unification, Christianization and Americanization of our mixed population without both classes of workers. The fulness of time is already here when we should place additional missionaries in the field and undertake this work in earnest. Witness the results at once attained by Messrs. Loomis and Steele, Miss Gertrude Judd and others.

(c) Methods which have already proved effective in bringing all nationalities together under religious influence are of two kinds:

Unorganized effort (which can be used even by strangers passing through), e. g., moving pictures, social evenings, song services, object lesson talks, Bible drama, evangelistic services, etc. To get an audience, teachers will often assist and churches will find boys to distribute handbills and put up posters.

Organized effort (requiring the attention of some person regularly in charge), e. g., night schools, Y. P. S. C. E., citizenship classes, boy's clubs, Boy Scouts, Y. M. C. A. clubs, etc. English preaching is already being tried with success in some places, and the English paper, "The Boy," is exerting wide influence for Christian work for boys.

2. *Second great objective of the decade:*

Self-support of all the work among the older Japanese.

Most of these churches now have their equipment. The others soon will have. Henceforth they can apply themselves to attaining self-support. Three churches have already reached this ideal. Two more hope to attain it in 1919. Rev. T. Hori, who is specially qualified, is to undertake a campaign to bring this about in all the churches.

3. *Third great objective of the decade:*

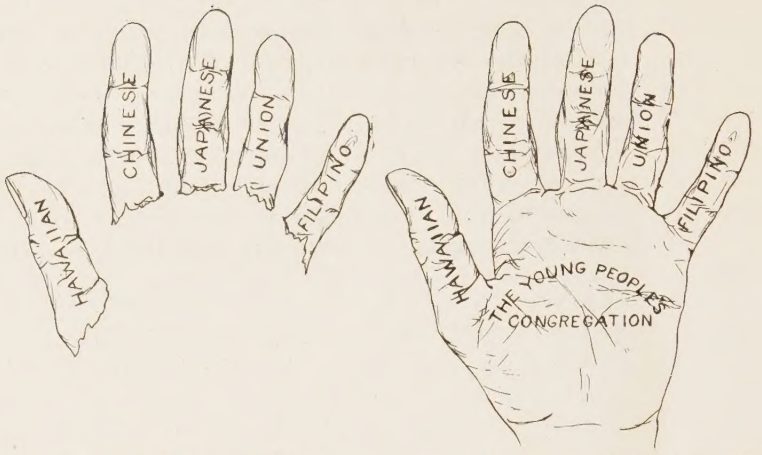
Merging all nationalities into one church.

Here, as described in "the first great objective," unorganized effort naturally precedes organized work. *The first step* must be without attempting any special church organization. This step is already being taken in a very satisfactory way but on a very inadequate scale. It consists in gathering the young people of all nationalities into an informal evening service in some church, monthly, if possible. There should be no more race lines in church than there are in the public schools. The young people all understand English; they should all worship in English. A book of 20 selected hymns, as proposed by Rev. R. B. Dodge, should be printed with words in the several languages,

and a supply of these on hand in every community, so that the older people may join with the young in singing. Much should be made of Easter, Thanksgiving, Christmas and special days for union work. We should keep our eyes open for Christian laymen and tourists of ability who would devote an evening, where they stop over night, to this work of kindling the fires of Christianity and American spirit.

The second step, which should follow after the lapse of some time, would be the organization of the "Union Church." There are two things which this does not mean. It does not mean a new ediffice and it does not contemplate an organization that would separate the young from the church of their parents: they should belong to the church of their parents. How is this to be accomplished? A plan which suggests itself may be illustrated thus: In a certain town there are five churches of different nationalities. Let them be represented by five fingers. Now if you add a palm the five fingers become united and form a hand. What must be the character of this "Union Church," in order that it may sustain to all the others the relation which the palm sustains to the fingers, making them all one? It must be an organic relation. The blood of all the fingers must flow through the palm. It is not necessary to disturb the organizations of the churches now existing. As long as the older people live, services must be continued for them in the languages they understand. Let the churches still continue, officered as they are, but let each elect a representative to serve as a deacon in the Union Church. This Union Church should not be provided with a separate house of worship, but should meet by rotation in the different churches, to emphasize the oneness of them all. Ultimately it should settle down in the best church building in the community. In erecting any new churches hereafter, full consideration should be given to their adaptability to this service for the whole community.

The result would be that instead of having in one community five churches, each of small membership, we would have one church of some size. Let the difference be represented in the following manner:



AS IT IS NOW AS IT OUGHT TO BE

As it is now, and ought not to be.

Town of O.	*Churches*	*Ministers*	*Member-ship*	*Sunday School*
	Hawaiian	S. Kanakanui...	34	41
	Union	F. Brown	21	...
	Japanese	K. Hayashi	27	137
	Chinese	C. Wong Hing..	16	54
	Filipino	M. Loyola	23	...

As it should be.

Instead of *Town* of O., with five churches, we would have *Church* of O., with five ministers, and five services conducted just as they are now, in their usual places of worship, but made one by their representative body of officers in this Union Church of O.

Church of O.	*Ministers*	*Member-ship*	*Sunday School*
Hawaiian Service	S. Kanakanui...	34	41
English Service	F. Brown	21	...
Japanese Service	K. Hayashi	27	137
Chinese Service	C. Wong Hing..	16	54
Filipino Service	M. Loyola	23	...
Total membership of O. Church		121	232

By this arrangement, which does not disturb any present organization, we have one additional organization which unites all; the young people attend the English service, but still belong to the church of their parents.

The Sunday school offers one of the finest opportunities for union work. The opening exercises in English would be understood by all except the older people, and with the polyglot hymn book all could join in song; when class work begins, it can be carried on in whatever language is convenient. All that is needed is one resourceful leader.

Hilo Japanese Church and Dormitory

HE MUST INCREASE, BUT I MUST DECREASE

That there are difficulties in the way of accomplishing these suggestions is freely admitted, but they can be overcome if the right spirit is manifested. In presenting these plans to a body of our Japanese workers, several objections were urged. One spoke up with strong emotion, saying: "This means that *our* work will be overshadowed by that of the young people! Soon we would be ministers without a following and there would be no further need for us. That would be pretty hard." Then, with quick resolution, he continued: "But, brethren, it is a fact. This young people's problem is of first importance, no matter what becomes of *us*. I see it all now. We must be like John the Baptist when he saw that Jesus's disciples were increasing faster than his own. He was not jealous, but said: 'This my joy therefore is fulfilled. He must increase, but I must decrease'."

SPECIAL ATTENTION

We invite suggestions for better plans than these we have outlined. But meantime we present these as forming now the actual working basis of our missionary endeavors, hoping that in this presentation of them our diligent efforts to meet the problem will be recognized, and that the community will be ready to provide the increased financial support and Christian cooperation necessary to deal with a situation so momentous.

This Call of the Next Decade challenges every Christian and patriot in the Islands. Will you answer the challenge by deciding upon and undertaking your share in the Christianization and Americanization of our rising generation?

The Challenge of the Next Decade